



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

this respect the merits of the school from which it issues. On the other hand, its defects are obvious. With considerable freedom of thought, within the limits allowed by Roman theology, there goes an easy credulity which, at times, is painfully childish. Miracles ascribed by tradition to the holy archbishop are recounted without any suggestion of criticism, and the Christian theology of the thirteenth century is regarded as a scientifically complete system of thought. How invulnerable is pious (?) credulity when the conscience is enlisted in its support by the belief that intellectual doubt is moral delinquency.

WALTER GOODNOW EVERETT.

BROWN UNIVERSITY,  
Providence, R. I.

QUELLEN UND FORSCHUNGEN ZUR GESCHICHTE DER DEUTSCHEN MYSTIK. Von RUDOLF LANGENBERG. Bonn: P. Hanstein's Verlag, 1902. Pp. xi + 204. M 5.

THE portion of Holland's religious history which appeals to our sympathies more than any other is probably the mysticism of the fourteenth and fifteenth centuries. Of course, we do not forget William of Orange and the Spanish barbarities, nor the synod of Dort and the controversies which were waged around it. There is something genial in the pietistic movement which claims such names as Ruysbroeck, Gerard de Groote, John Celle, Radewyns, Broderinck, and Thomas à Kempis and the convents of Zwolle and Windesheim. The Brothers of the Common Life were in the deeper sense precursors of the Reformation, not because they made public protest against unscriptural ceremonials and dogmas, but because they were striving after close communion with God by inward devotions and scriptural studies.

Langenberg gives us a fresh insight into the piety of those two centuries in the Lowlands, that loosely defined territory from Cologne and Aachen to the western side of Holland and Belgium, where the High German shaded off into Dutch. Here we have, first of all, the lost tract on simony, *De Simonia ad beguttas*, written by Gerard de Groote. Langenberg found the manuscript in the convent of Frenswegen, near Nordhorn. Of Groote's writings we have only a small number in Latin and a few sermons and translations. When he died in 1384 the pope was adjudicating his case upon his appeal from the decision of the archbishop of Utrecht. The decision went against him, but he lives as the advocate of a practical form of piety. He was

a sort of Theodore Fliedner of the time. He went alongside of the church in all its ritual and in fact was called a "hammer of the heretics,"<sup>1</sup> and yet through sermon and writing and benefaction he breathed out a new spirit of helpful religious devotion and admonition. He knew Ruysbroeck and spent several days with him at Groenendal, but probably too much is said when Dr. Lea calls him the "most distinguished disciple of Ruysbroeck." How far Groote was dependent upon him, as a pupil is upon the master, we do not know. Certainly Ruysbroeck's life was one of retirement, Groote's one rather of public activity.

In this long-lost tract Groote gives answer to a question propounded by some Beguines who had asked whether it was simony to purchase a prebend in a Beguine convent. The author says that simony "prevails very much everywhere," and that it was not punished by the church. He declares that it is simony when the place purchased involves spiritual prerogatives. He goes on to apply the principle to civil offices and declares it to be simony when they are purchased for money. The work is written in Low German. It is valuable, not as an argument, but for the insight which it gives to the pious circles of the Lowlands at that time.

The other documents with which Langenberg's volume is filled are also valuable for this end. Here we have a poem on the wise and foolish virgins :

Van viff juncfrouwen de wis weren  
Unde van vif dwasen wilt nu hir leren.

Another is on the evils of the May pole and dancing. A third is a translation of Bernard's *Jesu dulcis memoria*, and in the same tender pulsation of style. Here are rules for good living, some of them taken from Ephesians on the relations of man and wife ; and here is a letter on "Unchastity, or against Earthly Love," by a monk to a niece of Münster who had yielded up her virtue. The kinsman warns young women against displays of dress and gestures, intended to attract young men, especially on the cathedral square. The volume closes with a chapter on the relation of the mystics of the Lowlands to Meister Eckart—a subject the author has before discussed in a dissertation in 1899. His conclusion is that we are completely in the dark about any immediate connection between them.

If Langenberg publishes the hitherto lost Latin writings of Groote

<sup>1</sup> See HANSEN, *Quellen und Untersuchungen zur Geschichte des Hexenwesens*, p. 361.

which he announces he has found, he may prove to be the chief contributor to our knowledge of that good man since Thomas à Kempis wrote four hundred years ago and more.

DAVID S. SCHAFF.

LANE SEMINARY,  
Cincinnati, O.

DIE BRÜDER ALFONSO UND JUAN DE VALDÉS. Zwei Lebensbilder aus der Geschichte der Reformation in Spanien und Italien. Von WILHELM SCHLATTER. Basel: R. Reich, 1901. Pp. v+244. M. 4.

THIS monograph on the twin brothers, Alfonso and Juan de Valdés, is based on careful study of the sources, and is a really valuable contribution to our knowledge of the reformatory movements in Spain and Italy during the Reformation. Alfonso was secretary to Charles V., and an enthusiastic and valued friend of Erasmus. He defended the sack of Rome as a judgment of God on the pope, lent his friendly mediation to Melancthon at the diet of Augsburg at a time when the friends of the cause were timid and few, but was repelled by Luther's quarrelsomeness and remained to the end a humanist and Erasmian.

His brother Juan idled away ten years of his youth with the romances of chivalry, but ended by becoming a religious teacher of remarkable spiritual elevation and power. He was a man of weak body, but of acute mind, a self-restrained, Christian gentleman, a writer of remarkable fertility, and an author of classic Spanish style. He wrote a treatise on his native tongue at a time when everybody was mad for Latin, and was the first, so far as we know, to translate the Bible into Spanish from the original. He wrote expositions of the Scriptures that are modern in their grammatical and historical method and their rejection of allegory, and also in their delicate psychological insight. He was a layman, a self-taught theologian, modern, too, in his distrust of dogma and his self-limitation to religious experience. He was the spiritual guide of cultured men, and of women like Julia Gonzaga and Vittoria Colonna, the inspirer of eminent preachers like Ochino, the moving spirit of the reformatory movement in Naples, which was nipped in the bud by the Inquisition. His early death probably saved him from rupture with the church or martyrdom.

The author gives us excellent summaries of his books and his teaching; he fails to trace the spiritual ancestry of Valdés. He was not a Lutheran. He was so little a Calvinist that Calvin and Beza united